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and

THE HISTORICAL SOCIETY OF THE EPISCOPAL CHURCH

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of church records and the writing
of parochial and diocesan history*

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Alabama's oldest Protestant church to host gathering of historians, archivists

Christ Church Cathedral in Mobile, a church with a long and colorful history, will host the 2006 annual conference of the National Episcopal Historians and Archivists (NEHA), April 25-29. The theme of the conference is "Religion and Architecture on the Gulf Coast."

While the emphasis will be on the history of the Episcopal Church from the 19th century to the present, the conference will also feature the interplay of religion on architecture and architecture on religion. Highlights of the meeting will include a day-trip to Pensacola, Florida, and a visit to historic churches of Mobile. Workshops will treat writing church history and care of parish archives.

Christ Church Cathedral was founded in 1822. Its official name was the "Independent Protestant Church." The first Protestant Union church in Alabama, it was Union in practice, welcoming all Protestants as members, but Anglican in ritual. When members of other denominations became numerically strong enough, they were expected to organize their own congregations, as did the Presbyterians and Methodists. About 1829, the first Episcopal rector, the Rev. Mr. Shaw, was in-



stalled, and the church received its present name.

The first church building, constructed of wood, had "no particular architectural pretensions." It survived a little more than a decade, coming to an end when the floor fell under the weight of the crowd attending a Fourth of July service. A more substantial and larger building was needed. And in 1835, the cornerstone was laid for the present Greek Revival building. Bishop Leonidas Polk of Louisiana and Alabama consecrated the church in 1840.

Christ Church, both its people and its building, has weathered many storms. Shortly after the War between the

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NEHA 2006

For information, contact Kit Caffey at 251-626-0053 or Carolyn Levensailor at clevensailor@bellsouth.net. The conference registration form may be downloaded at <http://www.diocgc.org/NEHA.php>

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News and Notes

HSEC seeks nominees for 2006 elections

When the Historical Society of the Episcopal Church holds its annual membership meeting in Columbus, June 16, it will elect members and officers of its Board of Directors. To that end, the Nominating Committee is soliciting nominees.

For the Board of Directors, Class of 2009, the Society will propose three persons to serve three-year terms. Current member the Rev. J. Patrick Mauney is eligible for reelection. Recommendations are needed for the other two positions. Any member of the Society may propose another member for the board.

The five officers, to serve one-year terms, are president, 1st vice-president, 2nd vice-president, secretary, and treasurer. Officers may be proposed by any director or nominated in writing by any five Society members. The current officers are all eligible for re-nomination. (See the left-hand column or check the Society's web site, <http://www.hsec.us/>.)

Nominations should include: brief resume of the persons being proposed; statement of willingness to run; and attestation of membership in good standing in the Episcopal Church or the Anglican Communion, and in the Historical Society.

Please submit nominations to the Rev. N. Brooks Graebner, committee chairman, PO Box 628, Hillsborough, NC 27278; phone 919-732-9308, ext. 102; fax 919-732-5457; e-mail stmattclergy@earthlink.net.

Deadline for nominations is April 16, 2006.

NEHA offers scholarships to attend the 2006 Annual Meeting in Mobile

NEHA has a small fund to assist would-be first-time conference-goers who might not be able to attend otherwise. For 2006, the \$160 scholarships cover the Mobile conference registration fee. These scholarships are potentially available to a historian, historiographer, or archivist working in a parish or diocesan capacity with a budget of under \$1,000 (including compensation). If interested, please e-mail Willis Moore, Treasurer, at: Willis.Moore@adjunct.chaminade.edu, with copy to nehahqs@aol.com, including the following information:

- Name / address / telephone(s) / parish or diocese.
- A short statement of your work and your need for a scholarship.
- Include name / address / telephone(s) of a bishop / priest / supervisory person we can contact.

Deadline for applications is April 15, 2006. Your membership dues in NEHA must be current through June, 2006. If a grant is awarded, you will be notified immediately.

Diocese of New Jersey

Archives has a funding crisis

At the diocese's March 3-4 convention in Cherry Hill, the Rev. Laurence D. Fish, archivist, presented delegates and others who might be interested with a packet of information detailing on-going projects and the need for funding.

In a relatively short report, Fish noted that research assistant Carol Bishop has transferred confirmation and reception records from the 1940's and 1950's onto disk format; she is currently working on the 1960's. The advantage, Fish said, will be speedier access to the information sought.

In December, the diocese received the gift of a set of tall wooden bookcases. As a result, research assistant Paula Morgan is in the process of cataloguing the archives' library of books while associate archivist Mary Ann Jensen is indexing diocesan histories. (Fish did not report that the bookcases,

Oldest Alabama church to host NEHA

Continued from page 1

States, or "the recent unpleasantness," the church was closed, as were all Episcopal churches in the diocese, by Federal military authorities when Bishop Richard H. Wilmer refused to pray, by military order, for the President of the United States. The bishop explained that as a matter of conscience he could pray for whom he wished and that the government had no authority over him in that regard. The bishop appealed to President Andrew Johnson, "a good constitutional lawyer," who agreed with him and ordered the interdict removed.

In 1906, Christ Church lost its steeple in a hurricane. Its fall into the church wrecked the interior and demolished the organ. The church was restored, but the steeple was permanently dispensed with. Almost 100 years later, hurricanes—Ivan and Katrina—again visited severe damage to the building, and again it has been restored.

A storm of a different sort ravaged the church when in 2000, half the congregation, led by their clergy, left the Diocese of the Central Gulf Coast and the Episcopal Church for the Anglican Mission in America. The departing congregation claimed it held title to the historic church property. The remaining congregation challenged the claim and eventually achieved a favorable out-of-court settlement. On November 1, 2001, Bishop Philip M. Duncan, II, conducted entrance rites at the door of the church, and during the festive service, the congregation of clergy and lay persons from all parts of the diocese renewed their baptismal vows.

In 2005, Christ Church was designated the cathedral of the Diocese of the Central Gulf Coast.

Background material for this article came from the archives of Christ Church Cathedral. Front page photo by Barbara Roberts.

given by a closing Roman Catholic bookstore, were originally the property of the Seamen's Church Institute!)

Also included in the archives' packet was a list of archival holdings available for research, a list of congregational histories on file, a list of extinct parishes and where their records can be found, a preliminary guide for records retention, and a plea for funding.

The Diocese of New Jersey's records date to Colonial days and require "a great deal of care and maintenance. The funding of this care and maintenance falls far short of what is desperately needed." While the archives' staff understands the diocese's reduced income, Fish said, "that awareness doesn't maintain or expand our holdings. Three highly qualified people are doing their best to preserve the holdings, make them available for research, collect relevant diocesan histories, expand our holdings of biographies of bishops, and purchase material highly pertinent to the important Colonial era of the diocese.

"The sad truth is that we lack *any* funds to purchase important historical documents when they come on the market. These include 18th-century writings of the clergy of our diocese, and you get one chance to buy what others also want to buy." Recently, the archives was unable to purchase a much-wanted document concerning Bishop John Croes, New Jersey's first bishop.

"It is because of this financial embarrassment in the archives that we are asking individuals and parishes for support," Fish concluded.

Diocese of West Tennessee

Archives update

Diocesan historiographer Patricia McFarland reported to West Tennessee's convention that as a result of reallocation of staff space in Diocesan House, the archives has been moved to the second floor of St. Mary's Cathedral's Moody Building. Earlier, the IBM Corporation had donated 30 much-needed matching file cabinets, for which the archives is most grateful.

In May, many historical documents, photographs, and liturgical items from the archives were displayed at the cathedral for a diocesan-wide ECW meeting. "Gifts and Treasures," highlighting the history of the Episcopal Church in West Tennessee, allowed participants to view and enjoy the archival items as well as gain an understanding of the Church's local history.

In September, the Archives Committee met with several staff members to inspect the new location and discuss goals. The archives is located in a room with thermostatically controlled heat and cooling as well as excellent natural light. The facility has more space for storage of records and supplies as well as good working space. The closing of Christ Church in Whitehaven and the planned closing of the Church Home have added substantially to the archives' holdings. Primary reorganization is expected to be completed this year.

'As for me and my house, we will serve the Lord': Slavery and the Episcopal Church in Alabama

By John Sykes

When you tour an old Episcopal church in the south, there's the inevitable moment when your guide will point to a second-floor balcony and say, sometimes in a whisper or sometimes quite proudly, "There's the gallery where the slaves sat."

As if this architectural feature gives the building an extra panache by making the church more historic. For me, it's always been an uncomfortable association—an awkward, bizarre twist in the history of our Church. Yet the Episcopal Church's relationship with slavery is intriguing, and by examining this relationship, we are helped to understand the world in which human beings could be bought and sold as property.

'It is still with us a day of small things.'

The Episcopal Church in Alabama during the antebellum period was relatively weak. From 1830, when the diocese was organized, until 1860, the total number of communicants remained fewer than 2,000.

The first diocesan bishop, Nicholas Hamner Cobbs,

believed the Church's poor growth was due to:

- a constant movement of residents to states farther west;
- a shortage of clergy;
- a general lack of confidence in the Church as an institution;
- popular suspicions by more evangelical Protestants that the Church possessed "Romish" tendencies; and
- the laity's indifference to adequate financial support of its clergy.

In 1849, Bishop Cobbs expressed his frustration over the Church's lack of growth by saying: "It is still with us a day of small things." But however small in numbers, the antebellum Episcopal Church wielded a disproportionate share of political influence in the state.

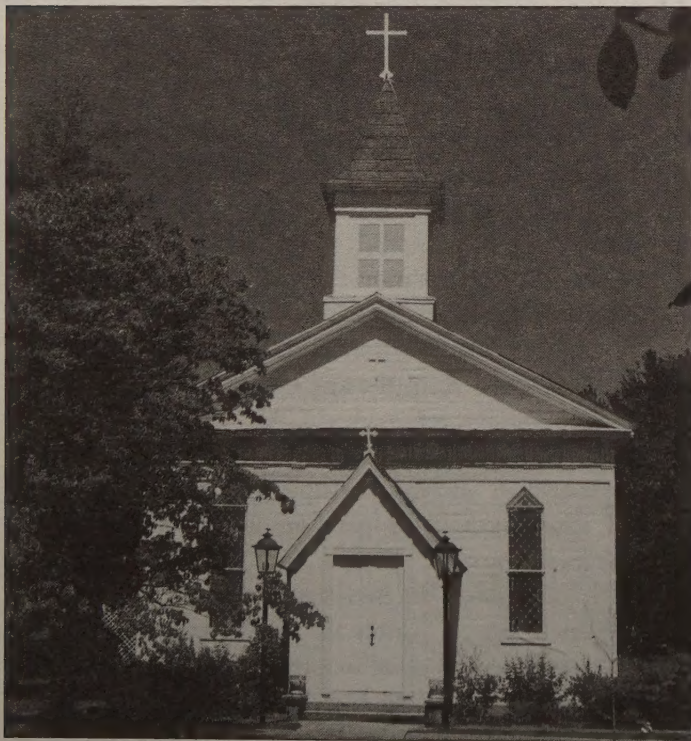
Wealthy planters from the Carolinas and Virginia brought the Episcopal Church with them. It developed in areas of their settlement, especially in the fertile Canebrake region, an area concentrated with large cotton plantations. Now generally known as part of the "Black Belt," the Canebrake includes Greene, Perry, Marengo, and Hale Counties.

Although individual reasons for moving to the "southwest" varied, planters of the older eastern states were experiencing the results of a century or more of continuous farming: soil exhaustion. Planters with large slave labor forces were drawn not only to the lands of the Canebrake, but also to the entire southwest in an effort to repeat the success of previous generations in the eastern states. So, along with their cattle, farming implements, household possessions, and Prayer Books, these planters from the seaboard states, traveling in overland caravans "of many days," brought with them their slaves.

'...her full measure of duty'

When a slave preacher named Nat Turner saw apocalyptic visions which led to a bloody revolt in Southampton County, Virginia, in August, 1831, it was a pivotal moment for the south. It focused national attention on the "peculiar" institution of slavery and sent chills through the white society of the southern states. Legislatures across the south began adopting preventive measures in response. Slaves were given even less freedom, movements were restricted by "passes" from their owners, literacy was forbidden, and independent slave congregations were prohibited unless supervised by whites.

About the same time, the Episcopal Church in the south seemingly discovered a new mission field: the slaves at their own back door. The Episcopal Church had slave members prior to 1830, but in the wake of Turner, the Diocese of



St. James', Livingston, was typical of small country churches in Alabama. It had a slave gallery at the front, supported by pillars and with an outside entrance. After the Civil War, the slave gallery and pillars were removed. Photo by Horace Hunt.

Alabama, along with other southern dioceses, placed extraordinary interest in their spiritual well-being. Few contemporaries made the connection to Turner; however, many historians believe the Southampton Revolt focused such minute attention on the institution of slavery that it altered every detail in the relationship between black and white.

A North Carolina clergyman spelled out the Church's mission to slaves in a two-part sermon, "The Rights and Duties of Slaveholders," that was later printed and circulated widely among southern clergy. The priest believed that unlike free blacks, slaves were not free to attend church as they pleased, thus the Episcopal Church must extend itself to their needs. The slave owner had a duty to his slaves: to give them proper religious education and to see them baptized. If the planter's slave community was too large for him to instruct them properly himself, then he should hire a chaplain for their spiritual welfare.

For most clergy and laity, slavery as an institution was rarely challenged. The presence of slavery in the Old Testament gave it acceptance in the laws of God and, since Jesus Christ had not definitively argued to repeal it, the Church should accept its existence but work to make slaves' lives better. It was a duty, a responsibility, and the Church began to teach the laity to remember the salvation of those heathen not just "in far Afric's shores," but the familiar faces that lived and worked beside them in bondage.

Bishop Cobbs said in 1846: "I can truly say, that it is my heart's desire and prayer to God to see the Church performing her full measure of duty in carrying the Gospel to the African race in this country."

'...whether we bond or free'

In 1846, nearly half the baptisms in the diocese were of slaves. Frequently, masters and mistresses appeared in parish registers as sponsors, acting as godparents for their slaves. The rite of baptism only began the journey toward church membership.

The Episcopal Church places enormous emphasis on the written word. Its central text, the Book of Common Prayer, and recitation of lessons from the Bible form the basis of worship. This particular characteristic made it especially difficult to reach a largely illiterate congregation.

Oral instruction and memorization were a practical and familiar option. Memorization was the standard method of teaching both blacks and whites during the antebellum period. Catechisms of all sorts were written for children to learn history, geography, health, and science. Questions, followed by their appropriate answers, were repeated until they had been memorized. In 1846, Bishop Levi Silliman Ives of North Carolina published a simplified Bible Catechism for "oral instruction to our colored population." Women of Union Parish in Marengo and Perry Counties used it in their classes for slave children.

A few years later, an Episcopal priest published a sim-

ilar work that explained how the Bible was to be taught: "The Catechist must first read to the scholars, the chapter or chapters of the Holy Bible, from which the Lesson in the Catechism is taken; or else, relate the substance of each lesson in language as plain and simple as possible."

In explaining the Decalogue, the author expanded the commandment of obedience to one's parents to bolster and take in the unique relationship of authority created by slavery. He also explained the reward for such obedience.

Q When must you obey your parents?

A Whenever they do not teach me to break the laws of God.

Q Must you obey them if they teach you to disobey the laws of the Country in which you live?

A No.

Q Must you obey them if they teach you to break the laws of your employer?

A No.

Q Why not?

A Because by doing so, I would be breaking the laws of God.

Q How so?

A Because God commands me to obey those who have authority over me.

Q What welcome does God give to those who faithfully serve him?

A "Well done, good and faithful servants." (Matt. 25:21)

Q When does God say this to faithful servants?

A The day of Judgment.

Q Then, if you are faithful servants and children, both to God and earthly parents and masters, will God reward you?

A Yes, He will give us an inheritance in His Heavenly Kingdom.

One author has suggested that use of such catechisms for teaching slaves was a form of mind control in "which the Episcopal Church sought to transmit a culture that it viewed as dominant." While these "simplified" catechisms were tailored specifically for slave congregations in language and tone, memorization of the catechism contained in the Book of Common Prayer was required until relatively recently of every catechumen who wished confirmation in the Episcopal Church. The Catechism was the "outline of faith" and the way the Church taught all its members.

If an individual had successfully memorized the Catechism and could demonstrate some knowledge of the faith, he or she became a candidate for confirmation. Through the laying-on of hands by the bishop and receiving the seven-fold gifts of the Holy Spirit, confirmation allowed the individual to become a "communicant" and receive Holy Com-

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Sam Shoemaker (1893-1963): Urban evangelist

By David Hein

Samuel Moor Shoemaker, one of the 20th century's most prominent evangelists, spent his childhood at "Burnside," his family's estate in the Green Spring Valley about 10 miles north of Baltimore. He was educated at St. George's School in Newport, Rhode Island, and at Princeton University, from which he was graduated in 1916.

In the summers of 1911 and 1912, Shoemaker attended conferences in Northfield, Massachusetts, where he was inspired by John R. Mott, Robert E. Speer, and Sherwood Eddy, evangelical leaders he called "spiritual giants." In 1917, he went to China as an instructor in business techniques, English, and the Bible at the Princeton Centre in Peking. Over the next two years, he learned some of the basic principles of missionary work.

While in Peking, in 1918, Shoemaker came to know Frank Buchman, the American evangelist and Lutheran clergyman. Buchman (1878-1961) would become famous—and controversial—as the leader of the Oxford Group (later called Moral Re-armament), a movement for personal and national spiritual reconstruction. Buchman visited Shoemaker often when the latter worked full-time in evangelistic efforts among the students at Princeton in 1919-20 and 1922-23. During these years, Shoemaker, an evangelical churchman, became well known as an effective speaker, and he was regularly invited to talk on personal evangelism at the leading schools and universities of the northeast.

In June, 1920, Shoemaker, who had studied theology while in China and at Princeton, was ordained deacon at his home parish, Emmanuel Church in Baltimore. After a year of studies at General Theological Seminary, he was ordained to the priesthood in the same church by Bishop John Gardner Murray of Maryland.

Following his ordination, Shoemaker served a brief term as an assistant at Grace Church, New York City, where he threw himself vigorously into parish work. In the winter of

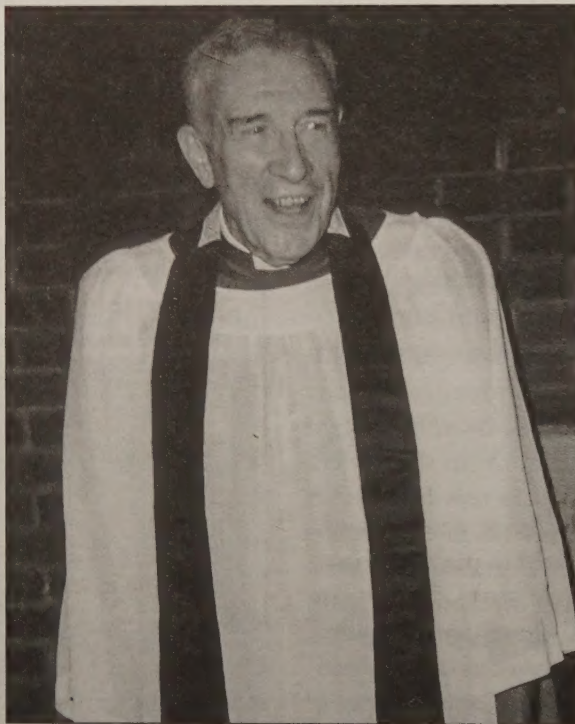
1924-25, he toured Europe and the Middle East with Frank Buchman and three other young men, attempting to bring spiritual refreshment to workers in schools and mission hospitals. His growing reputation as a powerful speaker and an effective evangelist among students attracted the attention of the vestry of Calvary Church on New York's Gramercy Park. He accepted their call and in 1925 began a lengthy tenure as rector. His evangelistic efforts included advertising in the city's trolley cars: The placards promised "straight preaching,

a friendly atmosphere, personal religion, and good music" at Calvary Episcopal Church.

In the summer of 1927, Calvary's enthusiastic rector started holding outdoor services—featuring hymns and speakers telling their own personal stories—in nearby Madison Square. Young men of the church walked around the square carrying signs that read: "The Church has come to you. Will you come to the Church?" Shoemaker, the last speaker, would tell those who had stopped to listen: "We fix flats, or rather Christ fixes them. If any of you are flat tires running on your own rims, come with us and Christ, and let us help you pray." Calvary also sponsored open "witness meetings" on Thursday evenings in the Great Hall. These meetings soon attracted people of various denominations from all over Manhattan.

On April 26, 1930, Shoemaker married Helen Dominick Smith, a vivacious young woman whose interest in evangelism matched his. The couple had two daughters, Sally Falls and Helen Dominick.

In a conversation with this author, Sally Shoemaker Robinson said her mother had studied art in Europe when that was regarded as a rather venturesome undertaking on the part of a young woman. Tall and slender, with dark hair parted in the middle, Helen Shoemaker was "always very verbal and outgoing. . . . She moved comfortably in society both high and low." This quality was an asset not only to her husband, but to her own work: During World War II, she co-founded



Samuel Moor Shoemaker at the time of his move to Calvary Church, Pittsburgh, PA. Photo courtesy of Diocese of Pittsburgh Archives.

the prayer group that developed into the international Anglican Fellowship of Prayer.

Her father, said Sally Robinson, who grew up during Shoemaker's tenure in New York, was a "wonderful, warm person who was very funny and loved to tell jokes." He enjoyed reading to her when she was a child of 6 or 7. Any evening that he was at home, they'd go to his study, he'd sit in his blue chair, and he'd read to her from such favorites as Ogden Nash and Edward Lear. Sam Shoemaker was especially fond of children after they'd begun to talk; then he was, his daughter said, "quite charming with them."

From September, 1932, to March, 1933, Shoemaker traveled with the International Team of the Oxford Group, carrying out missionary work in Montreal, Detroit, New York, and other large cities. After 1936 and the rise of the anti-Communist organization, Moral Re-Armament, Shoemaker became concerned about the movement's direction—away from Christianity—and about Buchman's increasing authoritarianism. Finally, in 1941, Shoemaker broke with the people he had worked with for 15 years and asked Moral Re-Armament to move out of the Calvary Church parish house, which had been its headquarters. Buchman's organization had become, in Shoemaker's words, "a plain dictatorship" and, within the Church, "divisive."

Throughout his ministry, Shoemaker continued his work on college campuses, not only preaching at such institutions as Yale, Princeton, and the Massachusetts Institute of Technology, but also taking time over the years to hold individual interviews with hundreds of students. The schools he visited reflected his own cultural background: wealthy Episcopal boarding schools and elite eastern universities and colleges. He told *Fortune* magazine, "The Lord loves snobs as well as other people."

The eight-story Calvary House, which had opened next door to Calvary Church in 1928, was a residence for church workers, a training center for religious leaders, a gathering spot for hundreds of young people, and the hub of an extensive social ministry to the urban poor. This "spiritual powerhouse" attracted visitors from all over the world who wanted to learn more about making the Christian experience available to others. The natural outgrowth of all this activity was the Calvary Clergy School, which opened in 1945 to provide training for ministers and for those considering ministry.

Shoemaker also had an influence on the work of Alcoholics Anonymous. Bill Wilson, AA's co-founder, attributed many of the principles contained in the organization's Twelve Steps program to his friend Sam Shoemaker, who he said "gave us the concrete knowledge of what we could do about [our illness]." Having been exposed to the problems of alcoholism through his work among the downtrodden at the Calvary Mission on East Twenty-third Street starting in 1926, Shoemaker helped to give AA a religious foundation.

The development of AA (founded in 1935) was also influenced by the moral reformism of evangelical Protestant-

ism and by Buchman's Oxford Group, which featured personal transformation by self-help and by divine agency through participation in the guided democracy of small groups. Shoemaker himself spoke of "the crucible of laymen working it out among themselves, sharing experiences with one another." AA's philosophy was also shaped by Bill Wilson's reading of William James' *Varieties of Religious Experience*, including that work's discussion of self-surrender to a "higher power."

Especially after Shoemaker's renewed involvement with AA in the 1950's, the Episcopal Church came to be looked upon by many recovering alcoholics as a place where they could find acceptance and refuge. Indeed, by 1955, Shoemaker was pointing out how much organized Christianity could learn from AA, whose fellowship was closer and more demanding than the Church's. AA's missionary zeal and the mutual support of its members were, he said, truly exemplary. His comments on AA reflected his larger hope that Christianity might recover something of its primitive purity and democracy.

In 1952, Shoemaker assumed the rectorship of Calvary Church, Pittsburgh, where he reached out especially to young married couples and to local executives. He immediately sought ways to get the steel industry, as he put it, "down on its knees in prayer." Weekly lectures on religion were held in some steel plants. His highly effective "Pittsburgh Experiment" entailed going after those he referred to as the "golf club crowd."

Begun in 1955, the Experiment brought laypeople (usually businessmen) together in small groups for discussion, fellowship, prayer, and often work as well. The informal "cells" were an important evangelistic tool, helping to nurture new Christians and deepen their spiritual lives so they might effectively take their faith into their everyday lives.

Shoemaker succeeded among these folk because he was an evangelist who packaged his message in a manner that appealed to them. The *Princeton Alumni Weekly* described him as "no tub-thumping Billy Sunday or hypocritical Elmer Gantry, but a ruggedly handsome, stocky minister with a soft and cultivated Baltimore accent and a long Princeton background." His daughter Sally recalled that he was a charismatic preacher who "could hold an audience in his hand." His preaching "was not so much biblical exegesis as experiential—current events, people, what was going on."

Shoemaker was the founder of *Faith at Work* magazine and wrote 23 brief, non-technical books about Christian faith and life. He ministered to the down-and-out as well as to those he called the "up-and-out," but he never embraced the Social Gospel. His conservative economic views and his anti-Communism were represented in his frequent contributions to *Christian Economics*, a right-wing, anti-New Deal publication. He also conducted a popular radio ministry, including twice-weekly broadcasts over 120 ABC stations in 1945-46.

At the time of Shoemaker's death, Norman Vincent

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Divinity at work: *God's Warrior and the White Sister*

By Beatrice Wilder

On September 1 of every year, David Pendleton Oakerhater is honored in the Episcopal calendar of Lesser Feasts and Fasts as a deacon and missionary to the Cheyenne. In a booklet entitled *God's Warrior*, researched and written by Lois Clark, a Creek Indian, we learn: "He was never raised to the rank of priest and therefore never had the privilege of celebrating Holy Communion among his flock; yet when he died on August 31, 1931, he had served the Episcopal Church in Oklahoma longer than any of its clergy."

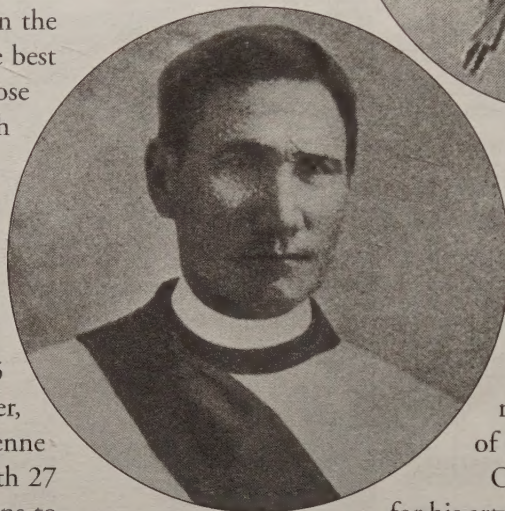
The Diocese of Southwest Florida celebrates Harriet M. Bedell on January 8 each year, memorializing her on the day she died in 1960 at the age of 94. She is one of the best known deaconesses in the Episcopal Church, one whose life of unflagging service to her Lord and her Church spanned more than six decades as a missionary among the Senecas, the Cheyenne in Oklahoma, the Alaskan natives, and lastly among the Seminoles and Miccosukees in the Florida Everglades.

The lives of these two remarkable people paralleled each other for nine years from 1907 to 1916 at an Indian mission in western Oklahoma. The year 1875 was a fateful one for both. That was the year Oakerhater, then a distinguished officer in an elite corps of Cheyenne fighters, was taken prisoner by the U.S. Army along with 27 other warriors, charged with rebellion, and sent in chains to Fort Marion, an abandoned military prison in St. Augustine, Florida. It was also the year Harriet Bedell was born.

The white man's treatment of the Indians from the earliest landings, through the period of westward expansion, and into the early 20th century is not a proud page in American history. In an unprovoked attack, the peace-loving Cheyenne—men, women, and children—had been slaughtered under a flag of truce 10 years before Oakerhater's capture. A few years later, under Colonel George Armstrong Custer, a whole village was destroyed and its Indian population wiped out without mercy. The prevailing philosophy of the time was the only good Indian was a dead one! From the Indian's point of view, Custer's defeat at Little Bighorn was retribution and a cause for rejoicing. Our countrymen's greed for Indian lands was insatiable, and in Florida their appetite was not satisfied until a remnant was pushed into the Everglades.

"There's a divinity that shapes our ends," wrote Shakespeare. Oakerhater had the good fortune to come under the influence of Lieutenant Richard H. Pratt, in whose charge the prisoners were placed and who was concerned with their education. Under his tutelage, they learned English and received

Right, David Pendleton Oakerhater in a self-portrait made before his ordination. Below, David Oakerhater as a newly ordained deacon.



their first introduction to the Christian faith. Oakerhater's life became transformed from that of a tribal warrior to that of a soldier for Christ, a leader for the rest of his life in a ministry of peace.

Oakerhater became notable for his artwork depicting native symbols, some of which is in the Smithsonian. It brought him to the attention of a Mrs. Pendleton, daughter of Francis Scott Key, who persuaded the Diocese of Central New York to sponsor him for a Christian education under the care of an Episcopal missionary, the Rev. John Barrett Wicks. Within three years, Oakerhater was ready for baptism and confirmation, both of which took place at Grace Episcopal Church in Syracuse. He was ordained to the diaconate in 1881 and left at once for the Cheyenne reservation in Oklahoma Territory.

Outstanding for his integrity of character, Oakerhater was described by John Wicks as a legendary figure while in the Florida prison camp and among his own tribe as well. His first address to the Cheyenne people has been recorded: "Men, you all know me. You remember me when I led you out to war I went first and what I told you was true. Now I have been away to the East, and I have learned about another Captain, the Lord Jesus Christ, and He is my leader. He goes first, and all He tells me is true. I come back to my people to tell you to go with me now in this new road, a war that makes all for peace, and where we never have only victory. . . ."

We come now to Harriet Bedell, whom the Florida

Seminole affectionately called the “white sister.” But before her work in the Everglades, this indefatigable apostle for Christ seemed to thrive on physical as well as spiritual adventure. She drove dog teams over rough and rugged terrain in Alaska, braving snow, ice, and freezing temperatures not far from the Arctic Circle; she covered thousands of miles in the scorching heat of Oklahoma, often on horseback. She was always ready for work. At Whirlwind Mission, her assignment in Oklahoma, she told David Oakerhater, the deacon in charge, who had suggested she rest, “David, I have not come here to rest. I am here to work and pray. And teach. And work some more.”

The year was 1907, and Harriet was 32 years old. After listening to a sermon by a missionary priest one Sunday morning in her home church, St. Mary’s on the Hill in Buffalo, New York, Harriet found herself infused by the Holy Spirit and literally and physically overcome with the desire to become a missionary herself. She was a teacher and had some experience working with the Seneca Indians on their reservation near Buffalo. After a two-year course at the New York Training School for Deaconesses, she was assigned not to China, her personal choice, but to the Whirlwind Mission in northwestern Oklahoma where the bishop of Oklahoma needed a teacher to work with the Cheyenne. The nearest town was 40 miles away, and Harriet would be the only white woman for many miles in any direction.

Oklahoma was still a territory, soon to become a state. Bishop Francis K. Brooke met Harriet in Oklahoma City and explained what to expect at the mission. “Listen carefully to the people,” he cautioned. “Whirlwind Mission may not be named for whirlwinds [it was named for a Chief Whirlwind], but tornadoes out here have been known to blow the bark off trees. It’s a wild country.”

From Watonga, where the bishop left her to pass the night, she had a rugged passage by wagon for nearly eight hours over sandy, dusty, rutted, sometimes non-existent roads. She discovered she would have to learn to ride a horse, an exercise that to her in that impossibly rugged country was worthy of a place in Foxe’s *Book of Martyrs*.

At last, Deacon David Pendleton Oakerhater and soon-to-be Deaconess Harriet Bedell met. “Our good God,” said David, “works in mysterious ways. . . . What sent you to Oklahoma? What brought me back here? On this day, two of us [were] brought together by God’s wisdom.”

Although not yet “set apart” as a deaconess, Harriet was expected to shoulder many of a deaconess’ responsibilities, but primarily she would be a teacher at the mission school and Sunday school and help with religious education in general. Nursing and healing the sick were not among the responsibilities in her job description but turned out to be skills that endeared her greatly to the men, women, and children at Whirlwind and the surrounding countryside. One of her first patients was Paul

Little Hawk, who had fractured his leg. A doctor could not come for a day or more. Harriet had had training at St. Luke’s Hospital in New York so she spoke up unhesitatingly. “That’s why I am here,” she said. “Can someone cut splints?”

Little Hawk lay in the tepee of the tribal chief, Turkey Legs, who was heard to mutter when the operation was over, “*Vicsehia*.” Harriet turned to David and asked what that meant. “Bird woman—singing woman,” he replied. Harriet was initiated into the tribe, an honor for a white woman, and her name became Vicsehia. “She came to dwell with us,” Turkey Legs said at the ceremony. “She has spoken to the children and placed their feet on the path. . . . She is our sister, our lodges are hers, and the people hear her words.”

Oklahoma achieved statehood the year Harriet Bedell began her missionary work there. Jurisdiction over the Indian population passed from federal to state control to the detriment of the Indian way of life. In 1916, Oakerhater retired, having served 36 years as a deacon. Whirlwind Mission closed, and Deaconess Bedell was assigned to Alaska, but those years and her three decades in the Everglades are another story.

Today, David Oakerhater is honored not only on his feast day, but with a chapel dedicated to him in St. Paul’s Cathedral, Oklahoma City. Although she is not in the calendar, the collect for the celebration of Harriet M. Bedell Day ends: “. . . by her service to the Gospel of Christ [she] taught and cared for your people, especially those deprived of this world’s goods and treasures: By her example of service assist us to live a faithful life in Christ so that we may be true to the vision of mission and have the courage to proclaim the Good News of Jesus Christ, who with the Holy Spirit lives and reigns, one God, for ever and ever. Amen.”

Beatrice Wilder, historiographer for the Diocese of Central Florida, writes a monthly column for the Central Florida Episcopalian, from which this article is reprinted with permission.



Deaconess Harriet M. Bedell, left, visits with John Buster and his wife and children at Glade Cross Mission in 1940.

Trinity Church, Ottumwa:

A testimony to dedication

One evening early in 1857, seven interested laymen met to organize a parish of the Episcopal Church. All seven formed the vestry, and two of their number were chosen junior and senior wardens. They called their new parish St. Mary's Church. Helping them organize was the Rev. Daniel F. Hutchinson of Mount Pleasant, who subsequently became the first rector at the "magnificent salary of \$350 per year." The first worship services were held in the rent-free hall of the Curlew Hotel.

During the first summer, Bishop Henry W. Lee, first bishop of Iowa, visited the parish and confirmed five persons, including William Daggett, who was senior warden for 42 years and organist and choir director for over 30. His length of service far outdid that of the Rev. Mr. Hutchinson, who left in 1858, and the clergy who immediately succeeded him.

Eight years after the parish was established, construction began on a church building on lots two vestrymen had bought and donated. Services were held in the basement before the building was completed. The first wedding in the church proper was celebrated only days after the upstairs was usable. In 1879, finally debt-free, the church was consecrated. But as the parish grew and prospered, need for a new building was obvious. For example, in 1880, six services were held on Easter Day!

The present site, despite lack of unanimity—it was "too far from town," the hill was "too steep"—was purchased and plans were drawn for a new church to cost \$35,000. The decision to build was postponed, however, by the Panic of 1893.

The Rev. J. H. Lloyd, rector, had always had an ambition to build a church but never the opportunity. In the winter of 1893-94, he became quite ill. Indeed, death seemed

imminent. The parish met and in one night pledged \$10,000; the remaining \$25,000 was quickly subscribed. In a very impressive ceremony on August 30, 1894, the cornerstone was laid for the present church, to be called Trinity to avoid confusion with St. Mary's Roman Catholic Church. Construction was pushed hard. Not only would the building be considered an architectural gem, but it would have features uncommon for the day: steam heat and electric lights.

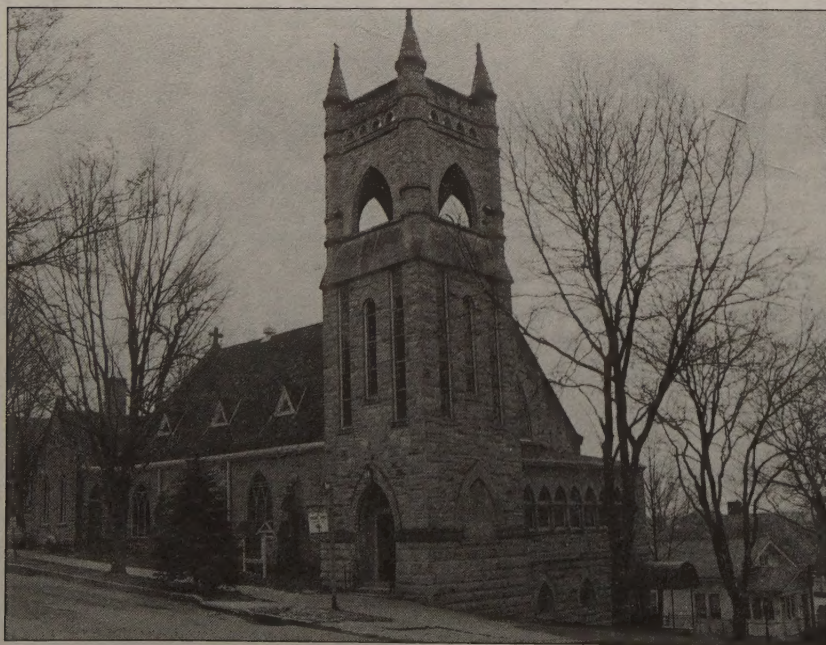
On April 28, 1895, Bishop William S. Perry consecrated Trinity Church and confirmed 32 persons. The Rev. Mr. Lloyd, standing at the altar, gave his heartfelt thanks to the congregation. Sixteen days later, he died.

Over the more than a century of the building's life, various changes and improvements have been made. The undercroft was remodeled to accommodate a parish hall. An electric blower was put on the first organ, putting out of a job the boys assigned to man the pumps. The second organ, purchased in 1924, was later moved and rebuilt. The high backs of the choir stalls were cut down, perhaps so the boys could not play pocket chess during the sermon and the girls make cats' cradles with the tassels on their mortar boards! The altar has been moved from the east wall and made free-standing so the priest can face the people. The original oak pews have been stained walnut, and the original kneelers—all sizes and shapes, brought by those who wanted something to kneel on—have been replaced by built-in kneelers that caused about as much controversy as the new Prayer Book for everyone had an opinion about how high they should be and the amount of padding they should have!

No church survives long without the contributions of its women. The first Ladies' Guild was organized in November of 1876 and soon had a reputation for its church suppers. In 1906, St. Bertha's Guild was organized to involve teenage girls in missionary work; the records do not say whether the missions were foreign or concerned high school boys! St. Barbara's Guild, St. Margaret's Guild, St. Anne's Guild and a host of others have raised money for church improvements, cared for the altar, nurtured young people, whatever needed to be done.

Trinity Church in Ottumwa is a testimony to the dedication of its members. Its story is one of struggle, sacrifice, joy, sorrow, but also of triumph over difficulties and of real accomplishment.

This article, taken from "A History (of sorts) of Trinity Parish" by Dick Hofmann, is an expansion of the vignette which appears in the 2006 Historic Episcopal Churches Engagement Calendar. The spiral-bound desk calendar features 53 different churches with photograph and historical vignette. It may be ordered from NEHA, 509 Yale Avenue, Swarthmore, PA 19081, for \$15.95 per copy plus 10 percent for postage and handling (\$2.00 minimum). Bulk order prices are available.



Keith Caviness

An archival quest: searching for our 'Johnny Appleseed'

By Susan Witt

Who was this Episcopal priest the Niagara County Historical Society set me to track down? As my research progressed, it became obvious that Rufus Murray, a priest of the 19th century, was a "Johnny Appleseed" folk hero to the churches in central and western New York.

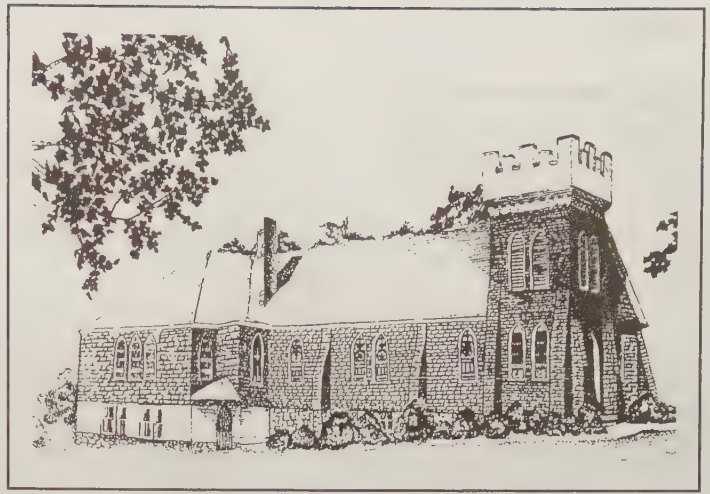
Murray is credited with establishing Zion Episcopal Church in Palmyra in 1823, the earliest record I could find in our archives. His missionary zeal was acknowledged, and in 1828 he was ordained to the priesthood and "stationed" in Mayville.

Citizens of Ellicottville encouraged Murray to celebrate Communion for families "that had formerly belonged to the Church and who had lived years without enjoying the privileges of her services." He determined that Ellicottville, along with Olean, would form a "pleasant missionary station." The station was anxious to become a parish and accomplished this in September, 1828, when Murray chaired a meeting that elected two wardens and eight vestrymen and resolved that "this church shall hereafter be known by the name of St. John's Church in Ellicottville."

In January, 1830, while still rector of St. Paul's, Mayville, Murray presided at a meeting to incorporate St. Peter's Church in Westfield; he served both churches until 1835. Members of the Westfield congregation met in an "upper room in the Brick Block" (also known as the McClurg Block) until the vestry voted to erect a brick church in 1831. In parochial reports, Murray notes he made several visits to Jamestown to conduct services. Other sources report he was missionary "at Jamestown, Fredonia, Westfield, Gerry, &c."

In 1838, Murray, now rector of St. Paul's, Lewiston, read the lessons at the opening service of the first convention of the Diocese of Western New York (which encompassed the present Dioceses of Central and Western New York and Rochester). In his parochial report of 1839, he wrote that "a few weeks since during a tremendous thunder gust which passed over our village, the church edifice was struck by lightning. We have great reason for thanks to the Divine Head, that but trifling damage was done and that to the spire alone." During 1840-44, perhaps nurturing more mission seedlings, he conducted services in Niagara Falls, Manchester, Youngstown, Sinclairville, and Fort Niagara. In the last, he conducted burial services for soldiers in the garrison.

In the records of St. Paul's, Lewiston, the rector registered burials of "a stranger" and "child of a stranger," terms to identify travelers on the Underground Railroad, a testimony to his parishioners' commitment to provide a way to freedom.



In 1828, Rufus Murray was ordained to the priesthood and "stationed" at Mayville. In addition to St. Paul's Church, above, which he served from 1825 to 1836, he planted other congregations.

Accepting a call to Trinity Church, Seneca Falls, in 1845, Murray reported that "no incident ever occurred to mar the harmony and good feeling of these ten years [in Lewiston]." His stay in Seneca Falls was not long as the records of the convention Journal state he resigned in 1849. "When the Rector took charge of this parish, he found it greatly embarrassed by liabilities. . .in consequence the congregation had become disheartened and dejected; but by exertion, the blessing of God, and aided by the Ladies' Sewing Society, the debts have all been paid." No further mention of Rufus Murray appears in Western New York's archives.

Through networking with other archivists, I discovered that Murray proceeded west to Detroit and the Mariners' Church. Again the trail grew cold, but given what I knew, I opined that our "Johnny Appleseed" persisted in serving God and planting missions. The Archives of the Episcopal Church confirmed my guess. A Memorial page in Michigan's convention Journal for 1870 lists churches he served in Adrian and Detroit and notes he was missionary in Dearborn and Wayne.

The Memorial includes several other facts: Rufus Murray was born in Woodbury, Connecticut, in 1796 and educated "in the Institution at Cheshire, CT." Bishop Philander Chase ordained him to the diaconate in Worthington, Ohio, on June 8, 1822, and Bishop John Henry Hobart of New York ordained him to the priesthood in 1828.

Finally, Murray was "Stricken with Paralysis in the Fall of 1865. Glorified God 'in the fires' of Suffering, until 1869. 'Fell asleep' 'in the Lord,' August 2, 1869. Buried in Woodmere Cemetery, Detroit, August 5, 1869."

These are bare facts. They do not tell the whole story. What did he look like? Was he married? Did he have children? Did he leave writings? If anyone can add to what I've discovered, I shall be grateful.

Susan Witt is archivist for the Diocese of Western New York, 1114 Delaware Avenue, Buffalo, NY 14209.

Slavery in Alabama

Continued from page 5

munion. In the 19th century, confirmation required a serious, thoughtful decision. More than a “rite of passage,” it was the central act of admittance to the Church. Many white members might attend faithfully for years before even considering themselves prepared for confirmation.

The parish registers of almost every Episcopal church in antebellum Alabama record the baptisms of slaves, but the number of confirmations was low. Walter Whitaker, in his history of the Church in Alabama, estimates the total number of slave communicants before the Civil War to be slightly more than 150.

Church of the Good Shepherd in Mobile and St. John’s in the Wilderness in Russell County were among the rare exceptions of having exclusively slave communicants. In some congregations—Church of the Nativity, Huntsville, and St. Michael’s Church, Marengo County—there were almost equal numbers of slave and white communicants. Although a number of churches had slave galleries, it was far more typical to hold separate afternoon or evening services when slave congregations eclipsed the size of their white counterparts.

Also recorded were the marriages of slaves. Denied marriage by state law, they did marry in ceremonies in the Episcopal Church. And when marriages “failed,” priests would agonize over the “failure” and even seek annulments in the case of remarriage within the Church.

‘The laborers are few’

Women played the pivotal role in the Church’s mission to slaves. Among the most outstanding examples of plantation mission work was Louisa Collins, wife of Dr. Thomas A. Harrison of Faunsdale Plantation in Marengo County. Born in North Carolina but educated in New York, Louisa Harrison shared her family’s devotion to the Episcopal Church and their high church leanings. Soon after her arrival in Alabama, she began conducting regular Sunday services for the slave community, using the Episcopal liturgy, and each week she taught a class of slave

children. Among the 80 slaves who came from North Carolina were 20 communicants of the Episcopal Church.

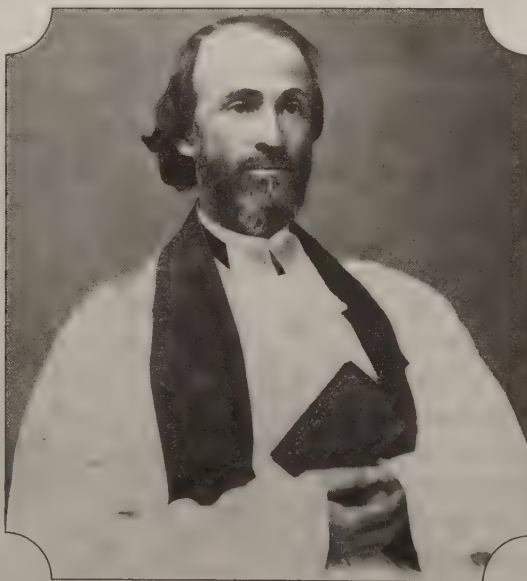
Although St. Michael’s Church, built on Faunsdale land, was nearby, Mrs. Harrison found opposition from parishioners to the building’s frequent use by slaves. She obtained the services of a New York architect, Henry Martyn Congdon, and hired a local slave carpenter, Peter Lee, to construct a Gothic Revival chapel “of unusual beauty and elegance.”

The chapel was consecrated on June 15, 1861, as “Faunsdale Chapel” by Bishop William Mercer Green of Mississippi. Bills for supplies indicate it probably resembled the churches in Richard Upjohn’s architectural pattern book, *Rural Architecture*. The chapel had a melodeon for music, a stained glass window over the altar, and a silver Communion service. A bell in the yard called slaves to services. The plantation chapel was located across the road from the main house on a hill near the field hands’ cabins.

At Faunsdale, the slaves were required to work five and a half days when weather permitted. No field hands worked on Sundays, and all were expected to attend services at the chapel. During the week, Mrs. Harrison, with occasional help from female relatives, used the chapel as a classroom to teach the catechism to slave children on the plantation. A later writer romantically recalled: “Every Sunday afternoon Mrs. Harrison is in her place, now teaching the Bible lesson to her slaves, now playing the organ and leading in the singing of the hymns of praise. Her house may be filled with charming guests, but [she] permitted nothing to interrupt her in her religious service, she leaves them to go to her waiting black people.”

In 1863, the widowed Louisa married a slightly younger Episcopal priest, William A. Stickney. A graduate of General Theological Seminary, Stickney shared his new wife’s high church ways and continued her mission work. Not only were Sundays

and major holy days observed, but he regularly observed the fast days for the Confederacy appointed by President Jefferson Davis with services at the chapel. In 1865, 11 baptisms, six marriages, and 22 burials were recorded in the chapel register. Further, the slave congregation of Faunsdale Chapel frequent-



Top, Louisa Harrison (later Louisa Stickney) with her daughter Louise in the late 1840’s. Bottom, the Rev. William Stickney. Photos courtesy Birmingham Public Library Archives.

ly contributed their own weekly offerings to the alms basin.

Alabama's and the south's "experiment" with slave missionary work abruptly ended following the Civil War. Almost immediately, freedmen disappeared from the ranks of church membership. Stickney complained bitterly: "They have not abandoned the spasmodic, emotional religion taught them by the sectarian religionists. 'Professing' is yet their favorite and perhaps only religion, with an utter disregard for the morality enjoined in the Decalogue."

As historian Stiles Bailey Lines has aptly observed: "It seems inevitable that an illiterate people who had come to associate an enforced morality with their bondage should tend to think of licentiousness as an expression of their freedom."

For most of the former slave community, the Episcopal Church remained linked with slavery. Freedmen "remembered the Church more as master than mother" and were anxious to distance themselves from any reminders of slavery. Many had found the liturgical Church too alien for their own spirituality. There were, however, exceptions, former slaves who maintained a connection to the Church until their death. Stickney often received requests from former parishioners to perform the burial rites of the Church for deceased relatives.

The surviving records of the Church's work with slaves, contained in old parish registers and diocesan journals, provide more than just a glimpse of its failed relationship with slavery. They tell a story of slave families, husbands and wives,



Church of the Good Shepherd in Mobile was founded exclusively for slaves.

sisters and brothers, and their children. The major events of their lives from birth to death are recorded and preserved. They serve to reconstruct lost genealogies for communities of which there are few memorials and even fewer records.

By examining the Church's history of slave missions, we are helped to understand the 19th-century mind which believed it was simply enough to bring the Gospel to slaves to make their lives complete. In one of Louisa Harrison's devotional books is a prayer written for a "master or a mistress": "O GOD, make me, I beseech thee, a kind and gentle master, forbearing all cruel and severe usage towards those thou hast placed in subjection under me, as knowing I have a Master in heaven, with whom is no respect of persons. . . Let me imitate the example of thy servant Joshua, and resolve that both I and my house will serve thee." For many slave owners, it was a sincere wish, the purpose noble to spread the Gospel, but the argument remained fundamentally flawed.

Historian Michael Malone succinctly summarizes the attitude of white Alabama Episcopalians toward their slaves: "The attitude seems to be, accept slavery as it is found and work towards its amelioration rather than its abolition. [They] displayed the blindness peculiar to the white man of not recognizing that the blacks might not regard slavery as an acceptable way of life, and because they thought of the blacks as children with children's wants, they were blind to the possibility that blacks might prefer freedom to security. There is no hate evident for the blacks, and no squeamishness about physical proximity to them. There is, in their attitude, all that is commendable about lovers of pet animals and all that is despicable when the object of that love is in fact not an animal but a human being."

John Sykes is reference librarian for The Advocate newspaper in Baton Rouge, LA. This article is adapted from a paper he presented to a symposium on the Episcopal Church in Alabama.

Samuel Shoemaker

Continued from page 7

Peale and Billy Graham acknowledged their Episcopal colleague as one of the great evangelists of the 20th century. To Shoemaker, evangelism should always be a central thrust of any person's ministry. In 1926, he lamented that "the typical leaders of the Church today are apt to be neither scholars nor missionaries, but organizers, ecclesiastical bank presidents." At the end of his life, he focused less exclusively on self-surrender to a vivid, personal Christ and more and more on the work of the Holy Spirit; and so Shoemaker provided a bridge to the charismatic revival in the Episcopal Church in the 1970's.

David Hein chairs the Department of Religion and Philosophy at Hood College, Frederick, Maryland. This article is an expanded version of the biographical sketch of Shoemaker which appears in David Hein and Gardiner H. Shattuck, Jr.'s The Episcopalians (see review, Pentecost 2004 issue of The Historiographer).



Books



GIVE US GRACE: An anthology of Anglican prayers

Compiled by Christopher L. Webber

Morehouse Publishing, Harrisburg, PA

(Pp. 496, paper \$29.95)

To review a book for *The Historiographer* is to review a book for readers holding some degree of interest in the history of the Church. They read and use many kinds of written material: history texts, historical autobiographies, oral history transcripts, diaries, journals, minutes of long-ago meetings, correspondence, and more. Thanks to the research and discerning selectivity of Christopher L. Webber, we now have another volume before us: *Give Us Grace: An anthology of Anglican prayers*. Offerings of prayer that are written down and sometimes bound into prayer books are an important part of Anglican tradition. We offer these prayers against the background of the needs and hopes and tasks of daily life. This is the use for which they are intended. One can also read and study them as one might read or study any written material. This gives them an added usefulness to the Church. The prayers of every era offer clues about God's world and God's people. These prayers that are such an important part of Anglican tradition are addressed to God and meant to be offered to God. They are also a resource for God's people in one time and place to learn about God's people in other times and in other places.

A top shelf in my office at Holy Innocents Episcopal Church is home to a collection of old prayer books. Some are books of my own past, such as the combined Authorized Version Bible and 1928 Book of Common Prayer I used in praying the Daily Office from the 1950's through the early 1970's. Some are gifts: an 1892 Book of Common Prayer from the widow of a priest who had owned and used it, a copy of the American edition of *The People's Anglican Missal* received in the summer of 1956 from Dean White on a visit I made to Nashotah House. Some are editions of the Book of Common Prayer from other provinces of the Anglican Communion. All stay on that shelf undisturbed and unused for months at a time. In compiling *Give Us Grace*, Christopher Webber has taken over 400 pages of prayers from Anglican sources both past and contemporary and brought them down from shelves and placed them in the hands and before the eyes of those who read, study, and pray. And he has done more

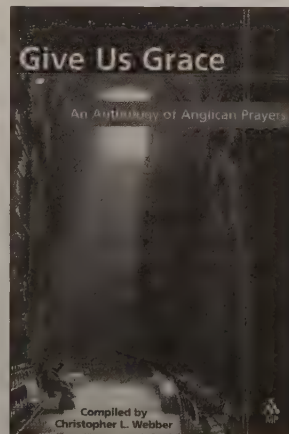
than that. In the introduction to *Give Us Grace*, Father Webber has given us more than the expected acknowledgments and explanations. He offers a concise summary of how Anglican prayer is rooted in the tradition of an earlier Christianity. He also provides a concise description of world-wide Anglicanism, likely to be helpful to non-Anglicans.

My guess is *Give Us Grace* will not be a cover-to-cover read for many. As a reviewer, however, I came pretty close to doing that, leaving a trail of Post-It squares to mark places I found of special interest or curiosity. I marked several prayers by Thomas Becon, ordained priest in 1533: "A Prayer for Gentlemen," "A Prayer for Landlords," "A Prayer for Lawyers," "A Prayer Against Whoredom." What a glimpse into the 16th century! My first thought was landlords and lawyers are probably among those needing prayer in our own time, and I began to imagine what comments might have been made if a prayer against whoredom had been included in the 1979 Book of Common Prayer.

A 17th-century prayer "For Our Children" by Bishop John Cosin of Durham is a prayer for the fathers and mothers of children as well. Bishop Cosin prays for a blessing for "children here" and for "children hereafter," making me speculate about the child mortality rate of his time. Rector Benjamin Jenks wrote a number of books of prayer in the 18th century, including "The Author's Prayer For Himself As A Minister." I have adapted it for my own use. There is much about ordained ministry that has pretty much stayed the same over the past 300 or so years.

Many in our time are involved in lawsuits. Even more of us know someone who is involved in a lawsuit. Almost all of us read or hear about newsworthy lawsuits. There is no prayer for those "In A Lawsuit" in the 1979 Book of Common Prayer, but 18th-century devotional writer Thomas Wilson felt the need to include one in his book of prayers. The first line of the prayer: "Convince me, O God, if I am under any mistake in this affair. . . ."

How would I feel about being told when to pray and what to pray for? In a sense, that is what happens when the collects and other prayers are offered during worship, and I had never thought much about it. But I was given pause when I came across prayers in *Give Us Grace* that were mandated by royal command. There is the 1760 French and Indian War prayer introduced as "A Form of Prayer To be Used in Churches Throughout the Province of New York on the Twenty-Third Day of October." A 1776 prayer was "issued by special command of His Majesty George III" during the American Revolution. Possibly better known is the 1605 Gunpowder Plot and the resulting Guy Fawkes Day. "A Form



of Prayer To Be Used Yearly Upon the Fifth Day of November" was added to the Book of Common Prayer in 1605. It was mandated until 1859.

Other prayers were provided with the stipulation that they "may be used." But not required. We know from *Lesser Feasts and Fasts* that Independence Day was not included in the American Prayer Book calendar until 1928. But Alexander Viets Griswold, who was chosen to serve as bishop of four New England dioceses in 1810, wrote "A Prayer That May Be Used On The Fourth Day of July."

I'll admit I was attracted to prayers in *Give Us Grace* written by people I have known. John B. Coburn's prayer "For Statesmanship" reminded me of how he presided over the House of Deputies of the General Convention in a statesman-like manner. Massey H. Shepherd, Jr., wrote a prayer for children in the 20th century that is a wonderful parallel to John Cosin's prayer. My guess is Dr. Shepherd knew of the Cosin prayer. I do not think it a coincidence that he taught us both liturgics as well as church history at Church Divinity School of the Pacific. The two were entwined with him as they are woven together in *Give Us Grace*. Christopher Webber includes some of his own prayers in the anthology he has compiled. He and I were neighboring rectors in Westchester County, New York, in the 1980's. His prayer "For Jewish Neighbours" is no doubt a prayer he offered often for the Jewish people who were our friends and neighbors in that area.

The concluding section of *Give Us Grace* is a selection of contemporary prayers from around the Anglican Communion. They mesh well with the headlines of the day: A prayer "that we may be united in heart and mind to bear the burdens that are laid upon us" is from a prayer "For Christian Citizenship" from the Church of Ireland. Prayers "For Those Infected With HIV/AIDS" from the Church of Kenya is sadly enough a suitable prayer for many other places as well. The prayers from Kenya also include a petition "For Ecological Concerns" and one to be used "In Case Of A Road Accident" that mirror the life I know though I have never been to Kenya.

Give Us Grace is well supported with an extensive bibliography, list of authors, and a complete index. Christopher Webber introduces each of the sections with a brief note about the author or the situation from which the prayers arose. Some of these brief introductory notes were fascinating bits of history for me.

I heartily recommend *Give Us Grace: An anthology of Anglican prayers*. While it will be a useful addition to your other historical material, don't relegate it to storage on your bookshelf. I'm not going to add it to that top shelf in my office. I'm going to keep it at hand as I say my prayers each day. I believe I am indeed praying with the Church of today by using the current Book of Common Prayer as part of my daily devotions. I think I'll give a try at praying with the Church of yesterday and the Church around the world as well.

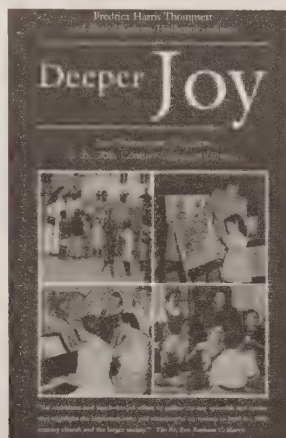
Richard J. Anderson

Church of the Holy Innocents, Corte Madera, CA

DEEPER JOY: Lay women and vocation in the 20th century Episcopal Church

Edited by Fredrica Harris Thompsett and Sheryl Kujawa-Holbrook
Church Publishing, New York, NY
(Pp. 292 + ix, paper \$28.00)

In a cruel irony, the ordination of women has overshadowed the ministry of lay women, perpetuating the invisibility which for centuries has been their fate in the Church. Until late in the 20th century, reading standard histories of the Episcopal Church USA was to encounter a Church of men:



male bishops and priests, laymen as leaders of vestries and standing committees, of diocesan and national conventions, of missionary programs and educational institutions. Where were the women?

Deeper Joy is an important book because it continues the long process of answering this question while stimulating further historical investigation. In 18 essays, grouped into five sections, it documents the lives of a number of 20th-century Episcopal lay women, building on the firm foundation laid by Mary Sudman Donovan in her ground-breaking work, *A Different Call: Women's Ministries in the Episcopal Church, 1850-1920*.

The section on "Women in Community" brings together accounts of four quite different forms of religious community. Members of the 120-year-old Society of the Companions of the Holy Cross (SCHC), committed to pray daily for each other as well as offer petition and thanksgiving focused especially on social justice, are a "community" living in the secular world. Its founders, reports Joanna Gillespie, did not pretend to be nuns. Traditional religious orders began in the mid-1800's, and here Sister Ellen Stephen, OSH, traces the evolution of focus and structure in the Order of St. Helena and describes the challenge of balancing an active ministry within and beyond the Church with the need for silence, individual prayer, and communal worship.

While SCHC and OSH are counter-cultural in their own ways, essayist Michael D. McNally describes the far greater cultural clash in the native American appropriation of Christianity. The lack of distinction between Church and community among the Ojibwe, together with the traditional authority ascribed to elders, led women to play leadership roles in the Church quite different from the Victorian norms of the missionaries sent to them.

Adding much to our understanding of the tensions between lay and ordained ministries is Rima Lunin Schultz's essay on the work of deaconesses in the Chicago area. Illustrated with poignant vignettes of faithful women caught in

Continued on next page

Books

Continued from preceding page

ecclesiastical limbo, she covers the work from its beginning until the order came to an end in 1970 with the ordination of women to the diaconate.

Together, these essays present a range of options for women joining in community to support their religious journeys and to serve God in Church and world.

In "Women as Educators," we find women creating institutions to prepare themselves for ministry. Two essays deal with the training schools developed in California and New York—St. Margaret's House in Berkeley and Windham House in New York City—to prepare women for educational roles in parishes as well as for outreach. Both closed late in the 1960's as seminaries began to admit women and perceptions of what constituted "women's work" changed. In the first, Alda Marsh Morgan, focusing on the formative period of St. Margaret's House, looks at the components thought to be necessary to train women for church work. In the second, Fredrica Harris Thompsett sets the historical development of Windham House in the context of the changing Church. In the 1990's, alumnae gathered historical materials, participated in oral history sessions, and completed a questionnaire about their experiences at Windham House and since. Their reflections three decades after the school was closed provide sharp commentary on the loss of training *for* women, directed *by* women.

Late in the 19th century, to the shame of white America, black patients in the south and elsewhere were badly treated, if at all, by white doctors and hospitals. In response, a network of black teaching hospitals developed. St. Agnes Hospital and Training School for Nurses in Raleigh, North Carolina, opened in 1896 with few material resources but a wealth of spiritual determination and faith. St. Agnes provided treatment, training, and employment for countless black women and men in a religious environment that offered a safe space and loving care in the brutally segregated south. Even so, for many years white women held all the supervisory and administrative positions, an indication of how even the best-intentioned are not free of the prejudices surrounding them.

In discussing the ministry of Adelaide Teague Case, the first woman professor in an Episcopal seminary, Sheryl Kujawa-Holbrook tells of her legacy in the lives of women religious educators, evident for decades after her death, and of the continuously changing church attitudes and structures that led to the dismal fate of religious education in the Episcopal Church's national programs. Despite lack of respect, inequitable compensation, and for many the violence of racism, a generation of well-educated women transformed "Sunday school" and found "deeper joy" in that ministry.

In "Women in Mission," Ian T. Douglas reviews the ups and downs of institutional support for missionaries and the majority role women played from the earliest days, including founding the United Thank Offering which over the

past century has raised millions upon millions of dollars for the mission of the Church. Like the rise and fall of religious education within the Church's priorities, so too the importance of foreign and domestic missions—ironic indeed given its legal name is the Domestic and Foreign Missionary Society of the Episcopal Church. Douglas analyzes the dramatic changes, which seem to have led to reconstituting mission work within the wider context of the Anglican Communion.

Everly parallel to the history of the Woman's Auxiliary/Episcopal Church Women in the United States is the history Wendy Fletcher traces of the Woman's Auxiliary in Canada. Shaped by, and in opposition to, theories about the separate spheres of women and men and the domestic ideals of "true womanhood," Canadian women created organizational channels within institutional church structures for women's missionary assignments and for development of their own administrative and leadership skills. Gradually, notions of women's proper work evolved in response to social/cultural change.

Many women have little interest in the trappings of institutional church life but are passionately committed to the work of the Gospel in the world. In "Women in Civic Life," four authors examine the work of women in righting civic wrongs. Mary Sudman Donovan introduces Mary Kingsbury Simkhovitch, a catalyst for religious and civic organizations working for the betterment of New York City, a woman who helped shape the Episcopal Church's social policies at a time when women's views were not highly valued. Jacqueline Schmitt describes the work of Vida Dutton Scudder and other reform, pro-labor women who were the often invisible backbone of Progressive Era activities in both Church and the larger society. Gardiner Shattuck presents the work of four southern women—two black, two white—in the struggle for racial equality and civil rights. And Daniel Velez-Rivera gives a brief history of the development of the Episcopal Church in Puerto Rico, the deaconess movement there, and discusses the work of Catalina Olivieri Rivera, who established a home health care and hospice program and directed it for many years.

"Women Working from Within" includes Edward W. Rodman's account of the development of the Union of Black Episcopalians as a force to be reckoned with and of the vital role women played. These black women leaders, recognizing the value of negotiation, compromise, and coalition building, were central to influencing the shifting organizational arrangements both within and outside official church structures—among them, the "Black Desk" at the Episcopal Church Center in New York, the Coalition for Human Need, the Episcopal Urban Caucus.

No book about lay women and vocation in the Episcopal Church would be complete without mention of the Woman's Auxiliary, the Episcopal Church Women, and the fate of organized women's programs within the Church's national structure. Patricia N. Page provides a fresh perspective in her examination of Grace Lindley, Margaret Sherman, and Frances Young, successors to Julia Emery as directors of the

Woman's Auxiliary. Page takes us through the joys and the painful realities as the network built by Emery and nurtured by Lindley became an office for lay ministry—staffed by a man. Read it and weep.

There's cause for weeping in this book as chapter after chapter exposes the oppression of cultural/racial minorities and women within the Episcopal Church. Diane C. K. Wong's essay about Asian American women proved a complex assignment since Asian lay women do not form a monolithic group. She touches on the Chinese missions in Hawai'i and California, Japanese missions in California and the Church's poor response to the internment of 110,000 Japanese civilians during World War II, and ministry with Asian women in New York City. Cultural traditions, variations in political situations, and the lukewarm support of the Episcopal Church in most places create disparate conditions that defy easy generalizations.

From diocese to diocese, from parish to parish, the organization and ministries of the Woman's Auxiliary shared many characteristics and reflected many differences in place and time. Barbara Brandon Schnorrenberg provides a detailed account of the Auxiliary in a variety of Alabama settings, from wealthy urban parishes to poor rural congregations. Although one Auxiliary chapter in a black congregation receives brief notice, the overall tale is one of mostly affluent white women who remain resistant to discussions of race relations. The passage of women's suffrage kindled enthusiasm for changes in women's roles elsewhere in the Church, but Alabama women who admitted to such interest were generally ignored while others chose not to rock the boat.

I began by asserting that *Deeper Joy* is an important book, and its final conclusions bear this out. The editors reflect on the evolving understanding of the nature of Christian vocation and the calling of lay women within a Church still clericalist and ambivalent about our "proper place." Passionate commitment, rooted in prayer and leading to action, defined the life of both volunteer and paid women. Seldom recognized or appreciated, they were nonetheless the foundation for Episcopal programs throughout the 20th century. If reading this book brings some tears, there is joy in the morning.

*Pamela W. Darling
Fairview Park, OH*

JOHN WALKER: A man for the 21st century

By Robert Harrison

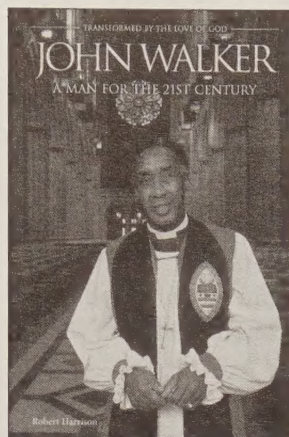
Forward Movement, Cincinnati, OH

(Pp. 237 + xxxi, \$29.95)

As noted in the preface by the Most Rev. Desmond Tutu, this is a "biographical anthology," not the usual chronological life story. It is also the spiritual and philosophical journey of an extraordinary man as told through his sermons, writings, and speeches. Born during the Depression, a grandson of slaves, John Walker was priest, schoolmaster, cathedral canon, and

finally sixth bishop of the Diocese of Washington from 1977 until his untimely death in 1989.

The author begins each of the nine chapters with biographical information and deftly uses 12 sermons, seven addresses, and five letters/prayers to let the reader join Walker on his remarkable spiritual journey.



From the race riots in Detroit in 1943 to completion of Washington's Episcopal cathedral, he lived through a turbulent time in American history but remained true to his faith and the belief that "our true ministry is not finally against anyone, but rather it is for justice, truth, and peace in reconciling love for everyone." That love shows in his writings and his relations with those with whom he came in con-

tact—from presidents, heads of state, archbishops to the homeless, blacks and whites, and people of all nations and religions.

John Walker is a book that can be read a number of ways—from beginning to end or by picking and choosing sermons and writings at random. Just reading the foreword, preface, and introduction gives one a brief but compelling synopsis of Walker's life and belief. I read the entire book and found myself returning to specific chapters and writings that brought the man and his ideas into a clearer focus.

John Walker was not only a student of Anglican/Episcopal history and thought, he also knew how to present his ideas with clarity and meaning that resonate with all of us. At first reading, his words seem too simple, too "plain" to be effective, but their message is clear and powerful—by working and worshiping God together, we really *can* solve many of our nation's and the world's problems.

The Bishop John T. Walker Biography Committee lists 74 individuals and organizations who assisted in preparing the book. The 25 black-and-white photos are well chosen and nicely compliment the written portion. These efforts and the skill of the author, Robert Harrison, have resulted in an absorbing story of a man "transformed by the love of God."

*G. Michael Strock
Historiographer, Diocese of Florida*

GOD'S WILL: The story of William George McDowell, Jr., Fifth Episcopal Bishop of Alabama

By John Wells Warren

St. Dunstan's Press, Auburn, AL

(Pp. 488, paper \$18.00)

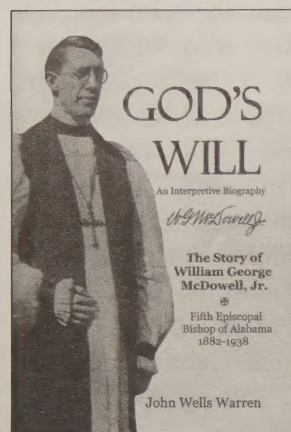
God's Will is the most recent addition to a field of writings on Alabama's Episcopal bishops that is far from crowded. Prior to this book, the last full-length biographical studies of Alabama

Continued on next page

Books

Continued from preceding page

bishops were Walter C. Whitaker's *Richard Hooker Wilmer, Second Bishop of Alabama* (1907), *A Saint of the Southern Church* (1900), and Greenough White's biography of Alabama's first bishop, Nicholas Hamner Cobbs. More recently, historian Jonathan Bass has provided an excellent study of Bishop Charles C. J. Carpenter's response to the Civil Rights Movement in *Blessed are the Peacemakers: Martin Luther King, Jr., Eight White Religious Leaders, and the "Letter from Birmingham Jail"* (2001) while Barbara Schnorrenberg has written an insightful unpublished study of the troubled bishopric of Charles Minnegerode Beckwith.



Adapted from the author's doctoral dissertation completed at the University of the South, *God's Will* is a detailed and affectionate account of McDowell's career and family life. Born August 2, 1882, in Lexington, Virginia, William George McDowell, Jr., was a graduate of Washington and Lee University and Virginia Theological Seminary. He served as rector of two parishes in Virginia, as rector of Church of the Holy Innocents in Auburn, Alabama, and as chaplain for Alabama Polytechnic Institute (now Auburn University). He was elected bishop coadjutor in 1922, became diocesan in 1928, and served until his death in 1938.

Potential readers should know *God's Will* is a work of creative non-fiction or, as the author defines it, an "interpretative biography." Warren weaves fictionalized accounts of conversations and his subject's thoughts into the narrative and acknowledges in his introduction that this "interpretative method exercises a license not typically found in biography" (p. vi). McDowell's widow destroyed many of his papers, including a potentially important series of correspondence dealing with the Scottsboro Boys rape cases. The two boxes of surviving papers, now in the Birmingham Public Library Archives, give some insight into McDowell's early life and his pastoral nature, and diocesan journals provide an outline of his career as bishop. The dearth of primary material is likely the reason Warren chose the approach he did. Many general readers find creative non-fiction engaging, but historians may find it troubling. While the author does not flag the passages that are his own creation, historians familiar with existing source materials will recognize many fictionalized portions. The book lacks an index, which will make it difficult to use as a reference work.

These caveats aside, *God's Will* is clearly written, nicely illustrated, and can be an enjoyable read for many with an interest in the Alabama Church or the ministerial life.

James L. Baggett

Birmingham Public Library Archives, Birmingham, AL

THE LIVES AND TIMES OF JOHN GARZIA CIRCA 1690-1744: A "priest catcher" priest who became a saint

By Billy E. Jones

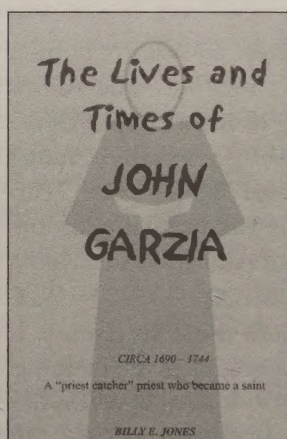
Historic Bath, PO Box 148, Bath, NC 27808

(Pp. 155, paper \$19.95 + \$2.00 postage)

In 1701, the Colonial Assembly of North Carolina passed the Vestry Act, which established Church of England parishes throughout the colony. Prior to that date, there were no established congregations of any kind, perhaps partly due to the significant religious presence of the Society of Friends, who resisted establishment of any church. Among the parishes thus created was St. Thomas' Church in Bath which, despite its official existence, did not take hold until the arrival of the Rev. John Garzia in January, 1733.

Historians and genealogists are usually skeptical of claims that link a figure of the American Colonies back to a specific individual on the other side of the Atlantic unless concrete documentation is available. But Dr. Billy Jones, a retired physician and member of St. Thomas' Church, claims to have made the connection for John Garzia. In this work, he has given us an enjoyable account of this priest.

Jones argues that while Garzia had four very different lives, he is in fact the same person. The evidence presented, while not solid, is nevertheless compelling. The first John Garzia was a Roman Catholic priest in his native Spain. The second was a Spanish priest in Ireland who turned against his Church and cooperated with the English authorities in



enforcing the Penal Laws against Roman Catholic priests and nuns. The third was a priest of the Church of England who served in Virginia, most notably at North Farnham Parish in the Northern Neck from 1725 to 1733. The fourth was the saint of St. Thomas' Church in Bath.

The Lives and Times of John Garzia takes in a wide sweep of religious history of the late 17th and first half of the 18th centuries.

It touches on events in Spain, Ireland, England, Virginia, and North Carolina. In order to do so, it relies heavily on secondary sources. Its brief history of efforts to establish the Church of England in North Carolina is particularly good. Many factors worked against the planting of Church of England congregations, including the great distances that needed to be covered with very little infrastructure, warfare with the native Americans, lack of a planter class comparable to that of Virginia, and the opposition of the Society of Friends.

Bishop William Meade's *Old Churches, Ministers, and Families of Virginia*, published in 1857, presented an account of the deplorable state of Colonial clergy. Recent scholarship has challenged Meade's characterization and shown there were

many saints along with the sinners. Brent Tarter's "Reflections on the Church of England in Colonial Virginia," which recently appeared in the *Virginia Magazine of History and Biography* (vol. 112, no. 4), provides an excellent historiographical review of this literature. *The Lives and Times of John Garzia* makes another important contribution to the growing body of material that presents a corrective to Bishop Meade's account.

John Garzia was one of a number of Roman Catholic priests who transferred their ecclesial allegiance in the Colonial era. Their motives cannot be fully determined and undoubtedly were complex. A contributing factor for John Garzia, as it was for Charles Wharton, may well have been the prohibition of marriage. But that was not the only, and probably not the most significant, reason. What would astonish their counterparts at the beginning of the 21st century was the ease at which the transfer took place. When Wharton asked Bishop William White of Pennsylvania what he needed to do to become a priest in the emerging Episcopal Church,

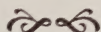
White responded that he needed to present his credentials as an ordained priest of the Church of Rome, sign the declaration that Holy Scripture doth contain all things necessary for salvation, and find a parish that would call him as its rector.

While Jones uses secondary sources for the setting of Garzia's story, he uses primary sources for the account of Garzia's activities in Ireland and America. Use of these sources is excellent; 10 are presented in a series of appendices. The subtitle of this work refers to Garzia as "a 'priest catcher' priest who became a saint." The reader might wonder why the Diocese of East Carolina has not pressed the Standing Liturgical Commission to add Garzia to the calendar of Lesser Feasts and Fasts.

The book's back cover notes, "This is the first and perhaps the last book by Billy Jones." I certainly hope this will not prove to be the case.

Christopher M. Agnew
Vauter's Church, Loretto, VA

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"O GOD, make me, I
beseech thee, a kind and gentle
master, forbearing all cruel
and severe usage towards those
thou hast placed in subjection
under me, as knowing I have
a Master in heaven, with
whom is no respect of persons.
... Let me imitate the exam-
ple of thy servant Joshua,
and resolve that both I and
my house will serve
thee."

Prayer from Louisa Harrison's book of
devotions. (See page 4.)

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Dates to remember:

April 25 - 29, 2006

NEHA's Annual Meeting, Mobile

June 16, 2006

HSEC's Annual Meeting, Columbus